

THE LATTER-DAY SAINTS'
MILLENNIAL STAR.
[ESTABLISHED 1840.]

"Happiness and virtue rest upon each other; the best are not only the happiest, but the happiest are usually the best."—BULWER.

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Price One Penny.

THEY ARE OUT OF ORDER.

A FEW days ago I called at the home of a friend. I was in the act of pressing the electric bell when I noticed a small sign tacked beneath it and on which was inscribed the following notice: "This bell is out of order." There was something in those words which impressed me and which led me to devote a little time to sober reflection.

The home of my friend is in one of the principal streets of a large city. It is almost new and presents a very fine appearance. It possesses a number of the most modern improvements; it is lighted by electricity; there is a telephone in the hall, and every room is elegantly furnished. The inmates are in comfortable circumstances and appear to be contented and happy.

But in that home there was at least one thing lacking—the electric bell was out of order; it had lost its power; it was no longer a means of communication between callers and occupiers.

As I ruminated over this matter, I was reminded that this is the condition of the sectarian churches in the world to-day—they have got a form of godliness, but are sadly lacking in the power thereof; they are, like the electric bell, "out of order." In every part of the land may be seen large and costly church buildings; they have expensive organs and large choirs; their

ministers have been educated in the leading theological seminaries; but notwithstanding all these things, they are fast losing hold upon their congregations and have been under the necessity of resorting to schemes, wholly un-Christian in their character, in order to attract people to their services.

A few days ago the writer picked up a volume of Spurgeon's sermons, and, on reading the preface, found in it the following statement: "Hundreds of our churches are as sound asleep as the graveyards which surround their meeting houses, and some of them are nearly as rotten as the corpses in the tombs. Routine ministers, domineering deacons, hypocritical professors, crab-tree critics, and covetous members are not all dead yet. May divine mercy soon grant us grace to see the last of them!" What a confirmation this is of the truth of the testimony of the boy Prophet Joseph Smith, who announced to the world in the year 1820 that the Father and the Son had appeared to him in vision and that the latter had told him that the churches of the world had gone out of the right way; that they had a form of godliness without the power thereof; that their professors were corrupt, their creeds an abomination in His sight, and that they taught for doctrine the commandments of men. Joseph Smith learned by revelation in 1820 facts which the Rev. C. H. Spurgeon learned by experience years afterwards, and which he proclaimed to the world in 1858.

What a difference there is between the Christianity of the present day and that of the first century! Look at the Founder of Christianity. He was born of a humble woman. His birth-place was a limestone grotto attached to an inn in the little village of Bethlehem. His first cradle was a manger; He lived the simplest of all simple lives; on more than one occasion he was obliged to go without the necessities of life, being an hungered and having no place in which to lay His head; He was "despised and rejected of men, a man of sorrows and acquainted with grief"; but notwithstanding all these things, He was the Only Begotten of the Father, full of grace and truth, and the power of God was with Him and manifested itself in all of His words and acts. At His divine command the wind lost its fury, the raging sea became tranquil, the lame man leaped for joy, the ears of the deaf were unstopped, the tongue of the dumb gave forth praise to its Creator, and the dead came forth from their graves living witnesses that He whom the world despised was none other than the One whom the prophets had testified would come and redeem His people. Among the names of all the noble and great and mighty men from the beginning of the creation down to the present time, there is not one to compare with that of Jesus of Nazareth. His is a name above every other name, a name that shall bring to it increased honor and glory as the years roll by, and at the mention of which every knee shall eventually bow in humble reverence. Why is the name of Christ so highly honored in the world to-day? It is because He

was what He professed to be, the Son of the living God, and because the power of God was with Him and manifested itself in Him.

Now let us take a look at the Church which the Messiah established. It had no worldly endowments; its meeting place was often in the homes of some of its members, or by the sea-side, "where prayer was wont to be made." Its ministers were unlearned, despised fishermen, its members the common people who had received the word of the Lord with gladness. They, like their Master, suffered all manner of persecution; they were "everywhere spoken against;" they were counted "the off-scouring of all things;" but notwithstanding all this, the power of God was with them; His Spirit descended upon them as the dew of heaven upon the mown grass; angels from the courts on high ministered to them from time to time; through the anointing and prayers of their devoted leaders their sick were healed; they enjoyed the gifts of tongues, prophecy, revelation, visions, etc.; and notwithstanding all their trials and tribulations, they rejoiced with unspeakable joy, for they were under the favor of the God of Heaven and His power was made manifest among them.

And now we come to the church which the Messiah, in fulfillment of the prophecies of ancient prophets, has re-established in the earth in the latter days. Its founder, under God, was an obscure youth, the son of a humble farmer; its members, like the first disciples of Christ, were from the ranks of the "common people;" its apostles and prophets were chosen, not for their great learning, for they were not learned men, but for their humility; it was organized on the 6th day of April, 1830, with six members: its first places of worship were the groves and little log cabins; it has been opposed by every sect in Christendom; the most bitter persecution has been heaped upon its members; they have been driven from pillar to post, their homes destroyed, their property confiscated, and many of them put to death. But notwithstanding all this the "little stone cut out of the mountain without hands" has become a mountain; the grain of mustard seed has developed into a great tree; the Church of Jesus Christ of Latter-day Saints has become the envy of other churches. To-day it has a membership of about four hundred thousand; its missionaries are in almost all the nations of the earth, preaching the gospel of the kingdom freely; it has hundreds of large, magnificent places of worship; in fact, it has been pronounced the most remarkable religious organization of the age.

To what are we to attribute this remarkable growth and success? Not to the wisdom of man, but to the power of the Almighty which has been with His Church from the beginning, and which has enabled His saints to overcome every obstacle that has been placed in their way and to come off more than conquerors. While the churches established by men are out of order and crumbling to

pieces; while thousands of their members are forsaking them because they have utterly failed to minister to their spiritual needs, the Church of Jesus Christ of Latter-day Saints is growing at a rapid pace; its influence and power are spreading among the nations, and the day is not far distant when the words of the prophet will be fulfilled, and thousands of Gentiles shall come to her light and kings to the brightness of her rising.—W. A. M.

MISSIONARY WORK IN THE SOUTHERN STATES.

THE ridiculous report that the “Mormons” had been driven out of the United States was published in this country a short time ago, and there are many people in Great Britain who believe that at present there are no Latter-day Saints in any of the States of the American Union outside the State of Utah. Last Friday evening we met a gentleman who entertained this erroneous belief. He was very much surprised to learn that “Mormonism” is meeting with phenomenal success throughout the entire United States, as it is in this and other countries. The following summary of missionary work accomplished in the Southern States during the past ten years, under the able leadership of President Ben E. Rich, was published in the September 12th number of *Liahona The Elders' Journal*:

“During his (President Rich’s) administration 25,000 Books of Mormon have been sold; 15,000 Orson Pratt’s Works; 160,000 Voices Warning; 150,000 Durants; 25,000 song books; and 40,000 miscellaneous books bearing the gospel; 3,500,000 gospel tracts have been distributed. All of the above, excepting the Books of Mormon, have been published and distributed in the mission. There have been upwards of 6,800 baptisms; add to the foregoing the hundreds of thousands of gospel conversations the elders have held with friends and investigators, and one gets an idea of the magnitude of the missionary work in the South. During President Rich’s ministry the work of the Lord has made substantial progress in the great cities of the South; the beautiful chapel in Jacksonville; the neat and inviting church in Atlanta, the ‘Queen City of the South’; the pretty country chapels with which the mission is dotted, are some of the monuments to the zeal and untiring industry of this devoted servant of God.”

This is a remarkable showing considering the difficulties under which the missionaries have labored and the tremendous opposition which they have encountered, from preachers and people who are lamentably ignorant of the calling and mission of these self-sacrificing and devoted ministers of Christ. But we look for even greater results in the future, when bigotry and ignorance shall have given place to truth and reason.

TRIBUTE FROM A NON-"MORMON" EDITOR.

The following extract is taken from an excellent article which appeared in the *Atlanta Journal*, of July 26th, written by the city editor, Ralph Smith, Esq., who visited Salt Lake City that month:

"About fifty per cent of the population of Salt Lake City are 'Mormons'—members of the Church of Jesus Christ of Latter-day Saints. About sixty per cent of the inhabitants of the State of Utah affiliate with the Church. 'Mormons' in Salt Lake City wear no mark to distinguish them from other citizens, and inquiry developed that their behavior and manners—out of Church at least—is no different from that of other people. Even Joseph F. Smith, President of the Church, looks like many other men his age. He is about sixty-six years old, wears a long beard, and ordinary clothes. He is said to be very rich. The 'Mormons,' the Gentiles and the Jews of Salt Lake City get along well together, living side by side, as do the members of the several denominational churches of Atlanta, or elsewhere. The 'Mormons,' however, are, as a rule, more pious than the average American citizen of to-day. They are less intemperate in their habits than are other citizens of Salt Lake, and it is a matter of record that comparatively few of them patronize or contribute to the support of the many liquor establishments that thrive in the city. But, as churchgoers, as devout worshippers, the 'Mormons' outdo the other Protestant denominations. They worship nearly all day on Sunday, and the worshipping is not confined to a few, but takes in a vast majority of the membership of the Church. Thousands and thousands attend the different places of worship that the Church has provided for them in Salt Lake City and all over Utah. The average visitor in Salt Lake City is shown every consideration by the 'Mormons.' He is accorded every opportunity to understand and appreciate the beautiful Church grounds—and it costs nothing, not a cent."

TO THE RELIEF SOCIETIES IN EUROPE.

DEAR SISTERS:

As it is impracticable for me to visit you in person and thereby see, hear and feel how you are getting along in the line of progress in good works and faith, I would be much pleased if the secretary or president of each society would write me a good, long letter, telling me all about your meetings and the spirit manifested by the members, and your work in general. Do not fear to be confidential, for each letter will be held sacred, and if by the help of the Lord I can help you with advice or encouragement I shall be most pleased to do so.

The position of president and that of her counselors requires great wisdom and tact to bring out the best gifts and talents of the members, and to set an example worth of emulation by every

member, and to gain the love and confidence of all in the society. Through earnest prayer and watchfulness you will be endowed richly by the Lord with every qualification needful for each occasion, especially if you frequently seek the advice of the Priesthood presiding over the branch. Let not the president be autocratic, but seek the advice of her counselors, that they may feel that they are of some use in the work. Each member has a right to make any suggestion that seems of value to her, but no right to contend for it against a majority. Contention or dissension should have no place in the society.

The secretary, after reading the minutes, and they have been accepted, should record them. She should not forget this important duty, but have a good record book and keep it up to date, so that if her way is opened to go to Zion or she desires to make any change of residence the work will be in good condition to pass to her successor. The treasurer must keep her accounts balanced and be ready to report to the society at any time when called upon. It would be well to have the treasurer's report read in the society at least once in three months, so that the financial status of the society may be known. It should be the ambition of each officer and member to make their society the best of all, both financially and in good works. A letter containing a fair report and specially good suggestions for Relief work will be thankfully received and treasured for dissemination among other societies.

Several societies have made a Dorcas bag to lend to poor women during accouchement, containing sheets, pillow cases, nightdresses and other requisites for the woman and clothing for the child. This, I think, is a very good thing to do. Some have prepared a baptismal robe or cloak to lend, made of heavy flannel or serge, so it can be quickly slipped over the clothes. Many have no conception how to clothe themselves for such an occasion.

The officers (this includes president, counselors, secretary, treasurer and teachers) should hold their own special meetings once in two weeks or once a month, at least, to talk over the work before them and if there are any differences of opinion to talk and pray with one another, having a desire to be humble and to be united. If then it is found that union is not obtained, refer the matter to the presiding Priesthood, and each one accept their advice. When we obey the first principles of the gospel, faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost, we have only entered the door of the kingdom of God on the earth. Does anyone wish to stop there, knowing of greater blessings and glories awaiting her further on? I think no one does, but all will desire to press on and on through every trial to the presence of our Father, where love, joy, peace and every blessing await us.

The prize is worth the labor of weeding and trimming our hearts and natures of every noxious principle that will bar our entrance to that holy estate. If we can only get there our ills and tempta-

tions will cease, and our joy will be eternal. Life here is but brief, and our suffering of short duration. Sisters, let no obstacle of a personal nature be sufficient to keep any of you away from your meetings. You will gain a blessing if you go with one in your heart for others. She that would be greatest let her be servant of all.

The following song, composed by Sister Lilly T. Freeze, of the 11th Ward, Salt Lake City, was sung at the last, the sixty-sixth, anniversary of the founding of the Relief Society in the Church, and I take pleasure in recommending it to the societies in the European Mission. It can be sung to the tune "My Maryland":

We're organized throughout the land
 For charity, sweet charity;
 Our aim is noble, purpose grand
 For charity, sweet charity;
 The prophet of the latter-days,
 Inspired by truth's enlight'ning rays,
 Has taught the world some better ways,
 For charity, sweet charity.

Oh! come and join our worthy cause,
 For charity, sweet charity;
 And help fulfill our Father's laws,
 For charity, sweet charity;
 The gospel to the poor shall go,
 Soul hunger they may never know,
 But in the truth forever grow,
 With charity, sweet charity.

The poor need more than poet's rhymes
 On charity, sweet charity;
 They need our pennies many times
 For charity, sweet charity;
 So freely give with loving hand,
 To help this patient, toiling band
 To scatter sunshine through the land,
 With charity, sweet charity.

The widow and the fatherless
 Need charity, sweet charity;
 The aged and infirm will bless
 Our charity, sweet charity.
 The sick and helpless need our care;
 We listen to the dying prayer,
 And carry comfort everywhere
 With charity, sweet charity.

The members of each branch or ward
 Love charity, sweet charity;
 They're striving hard to serve the Lord,
 In charity, sweet charity.
 So let us sing a joyful song,
 And help the glorious cause along,
 And write our names among the throng
 For charity, sweet charity.

ROMANIA B. PENROSE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 1, 1908.

ANTI-"MORMON" INTOLERANCE.

THE spirit of intolerance which was rampant in mediæval times is still existent and active, although this is the twentieth century of the Christian era. It springs chiefly from ignorance, but is fostered by bigotry and inspired by malevolence. In Christendom it is directed mostly against that which is called "Mormonism." Modern methods are an improvement upon those of the middle ages, so we do not hear of the employment of the rack or the thumb-screw, the fagot-fire or the dungeon as means of vengeance or compulsion, but the same bitterness of spirit is in evidence in the measures adopted against the Latter-day Saints, commonly called "Mormons," as in those against the former-day saints and others who were denounced as heretics.

These remarks are prompted by recent occurrences in Ireland. On September 2nd, 1908, arrangements were commenced for the semi-annual conference of the Latter-day Saints in Belfast. For some years past those gatherings were held in the Whitehall Assembly Rooms, but the neighborhood was not satisfactory to people of the more cultured classes in that town, so efforts were made to obtain finer quarters. President T. J. Bennett of the Irish conference had succeeded in securing a neat hall of rather small dimensions for the regular services of the Belfast branch in Donegal Street Chambers, and this had proved very beneficial. He went, therefore, to the Corporation authorities in the famous Town Hall, and engaged the Ulster Minor Hall for "religious services" at 3 p.m. and 7:30 p.m., September 27th. A deposit was paid and very large posters were printed and placed on boards in front of the hall, announcing the services and inviting the public to come and hear what "Mormonism" is. Circulars to the same effect were printed and sent around town by thousands. Many business people promised to attend. The final payment, amounting in the aggregate to £3 10s., was made September 25th, and the Town Clerk's receipt was given.

Meanwhile the elders, eighteen in number, and the saints from all parts of the Irish conference, were requested to attend, and for

the President of the European mission and Sister Romania B. Penrose from Liverpool to be present. It was expected to be a more than ordinarily interesting occasion, and hopes were high for a large attendance and much good both to members and investigators. But there was an influence at work which was not exhibited openly until 1 p.m. on Saturday, September 26th, when the annexed notice was served upon President T. J. Bennett:

"With reference to your taking of the Ulster Minor Hall for the purpose of religious services, I have subsequently ascertained that the subject of the meetings is to be 'Mormonism,' and I am directed by the Sub-Improvement Committee in charge of the hall to intimate to you that such a subject is not one for which they can let the hall, and as they are of opinion that if the services in question are held they are likely to lead to a breach of the peace and general disturbance, they are compelled to cancel the agreement for the letting, and return you the money paid by way of rent—£3 10s.—which I have herewith enclosed. Please acknowledge receipt or return the ones given to you.—Signed, Sir Samuel Black, Town Clerk."

The money thus returned was refused, and visits were made to the Town Hall to find the persons responsible for this amazing breach of contract and of common equity. But neither the Town Clerk nor his deputy could be found, as it was Saturday afternoon, and no one would give information as to the home addresses of these functionaries. Then the Ulster Hall was visited, where the organ the brethren had taken there was locked up, and the big posters were defaced by printed notices signed by the Town Clerk, that there would be no meetings held there on Sunday as announced. The caretaker said he had been told not to admit anyone, but he would not say who told him or where the officials lived. A member of the sub-committee was found at his place of business, who was also dumb as to the addresses of the Town Clerk and his deputy, but he argued that somebody having appeared that morning before the committee and given testimony that a breach of the peace would probably be provoked by holding the proposed meetings, the course to be taken was that pursued. The locality of Sir Samuel Black's residence having been traced, a messenger was sent on a cycle, in a pouring rain, to go out of town three miles and hunt it out and serve personally on that gentleman the following notice:

"I have this day (Saturday), at 1 p.m., received a notice that I am not to have the use of the hall contracted for on September 3rd, and for which I hold the treasurer's receipt as rent paid for Sunday services, September 27th, at 3 p.m. and 7:30 p.m. The notice came too late to be of any legal value or of service to me and the society which I represent. Our notices have been printed and posted at the Ulster Hall for two weeks. Friends and speakers have come in from distant places. The arrangements cannot be changed. There is no ground for the notion that mention of 'Mormonism' will cause a breach of the peace, but if it is desirable that it should not be named at the meetings it can be entirely omitted. We demand the right to hold religious services at the place and times named, and will hold legally and financially responsible those who hinder the fulfillment of your contract.—T. J. Bennett."

The Town Clerk, an old gentleman, who, it appears, takes no

other active part in town affairs beyond drawing a considerable salary, declared he knew nothing about the matter, but it was up to his deputy or the committee. But as his name was signed to all the papers in reference to the affair, he was informed that he would be held responsible. The messenger was Elder Victor O. Jackson and he returned and informed the Priesthood meeting then being held of the result of his excursion. This was not the end of the movement for intolerance, for the elders from Portadown came in charged with a similar inhibition from the Town Clerk there, against the holding of a meeting contracted and paid for, in the Town Hall, to be held on Monday evening, September 28th, at 8 p.m., at which President Charles W. Penrose would explain what "Mormonism" is. The same influence had been used in Portadown as in Belfast. The clerk offered to return the money but it was refused. He finally told the elders if they chose to take the risk the meeting could go on, but on the first sign of a disturbance from anybody, the police would be instructed to clear the hall of everybody and turn out the lights. It was decided that President Bennett should go over there on Monday with the two elders laboring there and determine upon the best course to pursue.

The conference meetings were held on Sunday in the small hall in Donegal Street, a report of which will be found on other pages of the STAR. In the afternoon several elders went to the Ulster Minor Hall and personally explained, outside, to numerous respectable persons the reason why the hall was closed against us. Fully three hundred were there during a half an hour from 3 p.m. The general sentiment was strongly unfavorable to the corporation, and much sympathy was expressed for the people so unfairly treated. The facts in the case were detailed to the chief reporter of the *News-Letter* by Presidents Penrose and Bennett late Sunday night, and their statements appeared Monday morning prominently in that paper. Also on Monday evening a letter from them appeared in the *Evening Telegraph* with a portrait of Brother Penrose.

The visit of President Bennett with elders to Portadown, resulted in the conclusion not to attempt to hold the meeting there, as it was evident that a plan to disturb it would probably be set on foot, and result in a failure of the meeting if not in damage to the hall, for which we would be held responsible. A deposit of £50 was demanded to be forfeited on the least disturbance at the hall, "either before or after the hour set for the meeting." But the fair-minded people there were highly indignant at the intolerance displayed in barring us out, and expressed their sympathy and support of our cause.

On Tuesday morning Elders Penrose and Bennett presented themselves before the full Improvement Committee at the Town Hall and were received with marked respect. The gentlemen present were about twenty-five in number, and appeared to be

business men, intelligent and capable. Elder Penrose stated the case of the Latter-day Saints, in a concise but explicit address, showing that the contract for the holding of "religious services" by them was in good faith, as those services consisted of the singing of hymns, prayer to God in the name of Jesus Christ, the preaching of the gospel as it is found in the New Testament, and this was "Mormonism." In evidence of this, he produced a copy of the hymn leaflet prepared for the occasion, and a card with the Articles of Faith. That point established, he went on to show the payment of money for the hall, which was duly receipted by the Town Cashier, and the posting of placards announcing the meetings in front of the hall fully two weeks previous to the date of meeting. He testified that meetings of the kind proposed had been held every six months in another place without the slightest disturbance. He protested against the cancellation of the contract at one o'clock on Saturday, too late to make other arrangements or enter any remonstrance, or place our side of the matter before the authorities, none of whom could be found. He explained that if objection had been made at the time of application, or when the posters were placed in front of the hall, no complaint would have been entered, but elders had been summoned from different parts of the Island, and he had come over from Liverpool, while many persons had come to the hall only to be turned away, and while he did not desire litigation, he thought that as reasonable men the Committee would see where the fault lay, and that we were entitled to re-imbursement for the expenses entailed.

When asked for an account of those expenses he produced it and the matter was taken under immediate advisement. The brethren withdrew to a private room and in a few minutes were requested to return. The chairman, in a very courteous manner, explained that the objection and the information that a disturbance was likely did not come to their notice until twelve o'clock on Saturday, and under the circumstances related, the Committee had unanimously decided to settle the bill as presented. All present treated the brethren respectfully and some of them asked for more copies of the hymns and the Articles of Faith, while one of them expressed his intention to attend our services and learn for himself what "Mormonism" is.

The Belfast papers announced the settlement of the dispute and the whole matter has drawn public attention to the saints and their doctrine in a manner that is likely to lead to the spread of the principles of the everlasting gospel. Thus the Lord overrules for good that which is intended for evil, and the intolerant persons who started the opposition will find in the sequel that they have helped the cause which they desired to obstruct. The general feeling among business people, both in Belfast and in Portadown, is one of sympathy for the "Mormons" and of disapproval of the action taken to prevent that liberty of speech and of worship which

should be granted to all people when they keep within the lines of the law. The result is entirely satisfactory to the elders and members of the Church, and the praise and honor of this termination of the dispute are to be ascribed to Him who rules in the heavens above and overrules all things on the earth beneath.

C. W. P.

Penny Postage.—Penny postage to and from the United States begins to-day.

MINUTES OF THE IRISH CONFERENCE.

THE semi-annual Irish conference of the Church of Jesus Christ of Latter-day Saints convened in the meeting hall of the Belfast branch at 40 Donegal Street, Belfast, on September 27th, 1908, at 11 a.m. President Charles W. Penrose, of the European mission, Sister Romania B. Penrose, of the General Board of Relief Societies, President T. J. Bennett and seventeen traveling elders of the Irish conference were in attendance.

After the opening exercises, President Bennett gave a short address of welcome, after which he read the labor and statistical report of the conference for the last six months. The report was accepted and ordered to be placed on file. The clerk presented the names of the general Church authorities, the officers of the European mission, and the officers and elders of the Irish conference, and they were sustained unanimously.

Elder E. S. Tew reported his labors in Dublin, and spoke briefly on the atonement. Elder Leo J. Neville reported his labors, bore testimony to the divinity of the mission of Joseph Smith, and spoke on divine authority.

President Penrose addressed the saints on the purpose of our existence here. He pictured to us most beautifully how the opposites in our nature tend to our advancement and eternal happiness. He also encouraged us to live in such a way that we may secure eternal salvation. If we expect to instruct others we must live right before God ourselves. Baptism, he said, is only one of the first steps in the gospel, which is a plan that demands effort on our part; it is a plan of advancement. He urged the saints to remember their prayers, fast offerings, and tithing. Meeting adjourned till 3 p.m.

There was a good attendance of saints and non-members at the afternoon meeting. President Bennett spoke of the disappointment the saints had met through the Corporation violating its contract with them with regard to the Ulster Minor Hall, but was pleased to see so many present. Invoked the blessings of the Lord upon the congregation.

Elder G. H. Le Cheminant spoke at some length on the apostasy. Elder A. G. Berrett told of conditions existing amongst the Latter-

day Saints, and bore testimony to the uplifting principles set forth by them.

President Penrose then gave one of the most powerful and interesting discourses that the writer has ever listened to. For almost an hour he held the congregation spellbound while he proved by the evidences of nature, and also by revelation, the existence of God, and that men have a Divine nature, being the sons of God.

In the evening Sister Penrose addressed a large congregation on the freedom of Mormon women; also told of the purposes of the Relief Societies, and urged parents to train up their children properly.

President Penrose explained very plainly the origin of man and the path by which we can regain the presence of our Heavenly Father. Man cannot, he said, mark out a path that will lead to the presence of God. We must walk in the straight and narrow path marked out by Jesus Christ. The character of any man cannot alter the principles of the gospel. Noah, Moses, Peter, and others did things that were not the very best, at times, but nevertheless they were prophets of God, and were recognized as such by Him. The calling of Joseph Smith was not unlike the calling of ancient prophets. He was born under much the same conditions that surrounded prophets of old. Elder Penrose told of the first vision, the restoration of the Aaronic and Melchisedek Priesthood, the organization of the Church with the same officers, gifts and blessings, identically the same as in the Church organized by Christ in the meridian of time. He also bore a strong and impressive testimony to the restoration of the gospel and the mission of the Church.

President Bennett bore a strong and forcible testimony that the words which had been spoken during the day were true, and that the gospel taught by the Latter-day Saints is the power of God unto salvation.

A great many books and tracts were distributed, and some pleasant conversations were indulged in at the close of the meetings.

Despite the inconvenience caused by the change in the arrangements, a splendid time was spent, and the saints and elders of the Irish conference thank our Father in heaven for the sublime truths which they heard from the lips of His inspired servants.

A very profitable Priesthood meeting was held on Saturday evening, when the missionaries reported their labors and received valuable instructions from President Penrose. Another meeting of the Priesthood was held on Tuesday morning. Some transfers were made and President Penrose gave additional good counsel to the brethren.

A very interesting Relief Society meeting was held on Monday evening. The members were delighted to have Sister Penrose with them, and received much good counsel from her. The society is in a very creditable condition.

A. G. BERRETT, Clerk of the Conference.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Liverpool conference have been changed from 38 Gt. Avenham Street to 22 Fishergate Hill, Preston.

Releases and Departures.—The following missionaries were honorably released and returned home per s.s. *Canada*, September 24th, 1908: From Scandinavia—John P. Piepgrass, Erastus T. Christenson, Peter Mortensen, John Larsen, Hugo C. A. Petersen, Moses P. Jorgensen, Ruedora C. Jorgensen. With the company were forty-one emigrants, in charge of Elder John Larsen, Elders John J. Piepgrass and Hugo C. A. Petersen being his assistants.

Successful Social.—A very successful farewell social was held on Friday evening, September 25th, in honor of Elders J. G. Bunnell and William H. Russell, who are released to return home on October 10th, and Sister Stevenson and two children who are going to emigrate to Zion on the same date. Entertainment was furnished by the saints of the Glasgow branch and each of our departing friends were presented with appropriate tokens of remembrance and love from the elders and saints.

Baptisms.—A baptism took place at Ystrad, Rhondda (Bristol conference) September 12th, when another member was added to the Church. The ordinance was performed in Rhondda Brook, by Elder John Minson.

A baptismal service was held at the Darlington Public Baths on Sunday, September 20th, 1908, a large number of saints and friends being present. Elders John J. Gillett and E. A. Walton administered the ordinance to four candidates. Confirmations took place at the afternoon meeting. The Darlington branch (Newcastle conference) is in a very prosperous condition.

Elder William A. Jones writes: "It gives me much pleasure to report another baptism held in the Belpher Street Baths, Blackburn, on Sunday, September 27th, 1908, which was witnessed by a goodly number of saints and friends. Very interesting and appropriate remarks on the principles of the gospel were made by Elders George Parry and John Carter. Four converts were baptized by Elder John I. Gledhill, two of whom were from Blackburn, one from Accrington and one from Chorley branches of the Liverpool conference. The work of the Lord is progressing in this part. Our hall is altogether too small to accommodate the saints and investigators. We are meeting with great success on all sides.

A baptism was performed on Wednesday, the 23rd ult., in the Chadderton Baths, Middleton Road, Manchester, when two converts received the ordinance at the hands of Elder William Glenn.

A baptism took place in the Gorton Baths (Manchester conference), September 26th, 1908, when four souls were added to the Church. Two of the converts were from Manchester, and two from Hyde. Elder D. H. Clayton spoke a short time upon the ordinance of baptism. Elder C. N. Gibbs officiated.

At Armagh, Ireland, on the 25th ult., a convert received baptism at the hands of Elder Larson Andrus. A baptismal service was held in the city of Belfast on the 26th ult., when three members were baptized by Elder Albert Black. The following day, the 27th ult., two converts were baptized after the close of the afternoon session of the conference in Belfast. Elder Wm. W. Dummer officiated. Thesetwo converts were from Portadown and Moira. One of the converts that was baptized on Saturday evening had been an invalid, confined in her home for seventeen years. She came twelve miles to have the ordinance administered to her, attended the three meetings on Sunday, and returned home alone on Monday, feeling fine.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXIII.—RELIGIOUS LIBERTY AND TOLERATION.

Text: We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.—Articles of Faith, 11.

I. Worship.

1. Meaning of the term. (a) Derived from the Anglo-Saxon tongue, signifying "worthy-ship." (b) Applied therefore as expressing adoration for some being or some thing deemed to be worthy of reverence.
2. Capacity for worship. (a) Dependent on the worshipers' comprehension of worthiness characterizing the object of his reverence. (b) Knowledge of the divine personality and attributes is therefore essential to our intelligent worship of the true and living God.

II. Religious Intolerance.

1. An infringement of human rights. (a) It implies interference with man's free agency, which is a gift of God (see Lesson 2—"Free agency).") (b) Note that the constitution of the United States professedly safe-guards this right by forbidding the enactment of any law "respecting an establishment of religion, or preventing the free exercise thereof" (Constitution of the United States first amendment).

2. Intolerance is unscriptural. (a) Intolerance restrained (Mark 11: 38-41: see also Luke 9: 49, 50, and compare Numbers 11: 27-29. For another instance see Luke 9: 51-56; compare John 3: 17, and 12: 47). Study the lesson taught in the parable of wheat and tares (Matt. 13: 24-30). (b) Toleration positively enjoined (Matt. 5: 44, 45).
3. Religious liberty proclaimed as an inalienable right of man, by the Church of Jesus Christ of Latter-day Saints (Doc. and Cov. 134: 2, 4, 7, 9, 10).

III. Toleration is Not Acceptance.

1. Note that the heathen who have known no law are to have part in the first resurrection (Doc. and Cov. 45: 54; 76: 72; compare Romans 2: 12). Yet this is not assurance that heathen idolatry is sanctioned. In justice, those who have lived without opportunity of learning the law are to be tolerated until the law is made known unto them.
2. Distinction between sin and the sinner (Doc. and Cov. 1: 31-33). (a) "For I the Lord cannot look upon sin with the least degree of allowance" (verse 31). (b) "Nevertheless he that repents and does the commandments of the Lord shall be forgiven" (verse 32).

General reference: "The Articles of Faith," Lecture XXII.

DIED.

RUSSON.—On July 22nd last, at Lehi, Salt Lake County, Utah, U. S. A., Eliza Round Russon, in her 77th year. Deceased was born on the 21st of October, 1830, in Netherton, near Dudley, Worcestershire. On December 25th, 1851, she was united in marriage with Lott Russon. She and her husband joined the Church of Jesus Christ of Latter-day Saints August 11th, 1852, and emigrated to Utah in 1871. She was the mother of eleven children, ten of whom, together with her husband, survive her. Her son Enoch is at the present laboring as a missionary in Great Britain. She has a posterity of seventy-six grandchildren and thirty-nine great-grandchildren, making a total of one hundred and twenty-eight souls. She lived and died a faithful Saint of God.

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